To the Noble and

Vertuous Princesse

, by the grace of God, of

the faith &c. be long life

quiet raigne, and perfit

I consider

Noble Queene &

raigne that within your

Maiesties sacred

wisedome, adorned with

Noble vertues, is onely

harboured. From whence as from a pure

fountaine, doth flowe, the deedes of a

Noble heart, staying there with all your

Maiesties high dignities, and the fowlnes

of my estate, with my simple skill, I

stoode alone dismayed, not daring to

aduenture to put this my base stile to

the wearing either of your Maiesties re-

nowned eares, or to the iudgemente of

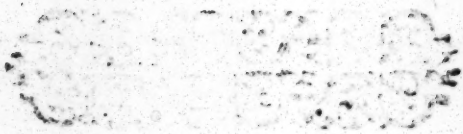
your skilfull eyes: so well acquainted

A ij. with

with the learned labours of more excellent authours satisfied. Yet daily perceiuing the clemencie of your Highnes most noble minde, conioyned with so high an estate of Soueraignetie, and adorning your Princely curtesie, & as it were a heauenly humilitie matched with the great knowledge, graffed in the roote of your maiesties royal heart, I was by this, though before discouraged, boldened to presume so farre, as humbly to offer this my simple present vnto your Highnesse, expressing my good will, which my fruitelesse Garden, and barren soyle haue founde out this fragrant *Flower of Friendship*, craiuing the onely accepting of the same, no otherwise, than that noble *Alexander* of *Macedone*, who greatly esteemed the poore Poeme giuing him by the Philosopher Pirrho or *Antoninus* the Emperour, that considering the giuers good will, highly regarded a fewe simple Meters offered vnto him. Wherefore redoubted Soueraigne, O noble *Alexandra* my hope is, for that in the persone of your Maiestie, are assembled

ſembled the rare vertues, not onely of thoſe princes, but of many others, you will amongeſt the Noble preſentes of more higher eſtate, receiue theſe fewe ſimple lines, as from him that continually prayeth for the long and proſperous continuaunce of your Maieſties happie raigne.

Your Maieſties moſt humble Subiect Edmond Tilnay.



A briefe and pleasant discourse of duties in Mariage.

WHAT TIME that *Flora* had clothed ꝑ earth and braunches of ꝑ new springing trees, ih leaues of liuely greene, and being as it wer in the prime of his delightes, had garnished the pleasant fieldes a newe with fragrant flowers, early on a morning when *Phœbus* also had spread abroad his blissefull rayes, and comfortable beames, I with a friend of mine, called Maister *Pedro di Luxan*, deuised how to enioye some part of that delightful season, and in the end concluded to walke, and range abroad in the fieldes, and pleasant groues, where we were not only partakers with the sweete recording birds, in the wonnerfull workes of the almightie:

but

but were thereby also occasioned, to glorifie the Creator thereof. Thus consuming the time, tyll it was neere Noone, and whē the Sunne began to waxe somewhat warme, we determined to goe from thence, vnto a worthy Ladies house thereby, called the Lady Iulia, where we might rest vs the heate of the day, and as it chanced, we came in very good time. For euen as we entred the Ladies house, they had newly washed, & were ready to sit downe to dinner. where we founde a toyfull company assembled together, both Ladies, and Gentlemen, amongst the which, was Madame *Iulias* daughter, called the Lady *Isabella* a very faire gentlewoman. There was also the Lady *Aloisa* with many other Ladies, and their lincked Mates, beside M. *Lodouit Vives*, and an olde Gentleman called M. *Erasmus*, of whome after we had taken acquaintance, and vsed such courtesie as the time, & place required, we sate all downe ouerlye to dynner, where there was such exceeding cheere, such pleasaunt talke, such melodie, and such sweete chering of the Ladies, that it was a wor-

to be how merry we were. And being come in the pleasures, the Lady Iane pastured with the company in what pastime we should spende the after noone. Some likes well of seruing and dicing, some of dancing, and other some of Cheses, all which were condemned by the most part, who alledged that those pastimes were not answerable to the tyme of the yeere, but more meete for Christmas: and therefore such game were vsed, that might be vsed abroade in the fields, as shooting, bowling, and such other like. But M. Pedro, nothing at all lyking of such deuises, wherein the Ladies should be left out, sayd that he had remembred vnto Boccace, a Counte Baldesar with others, recounted many proper deuises for exercises both pleasant, & profitable, which (quoth he) were vsed in the courts of Italie, some much like to those are practised at this day in the English court, wherein is not only delectable, but pleasure ioyned with profite, & exercise of the witte. Which that all the whole assemblie, both Ladies and Gentlemen desired him, for that they were vnskilfull in those deuises,

denises; but would put some one of them
in vre, which he best liked of, and they all
would be obedient to his determinations.
At the first he vtterly refused it, but in the
ende at their often intreaties, he answe-
red, that he would vse his diligence. And ve
haste the table was taken away, and the
company hauing washed, the Ladyes
wished vnto them for a while vnto their
Chambers, at whose returne we went all
into the Garden, a place maruellous de-
lectable (wherein was a palling faire ar-
bour) at the entrance whereof on eche side
sprong vppe fine pleasant trees, whose
greene leaues much adorned our seat,
and were supported with two faire
pillers curiously painted with diuers de-
uises. All the whole arbour about ouer
our heades, and on eche side was couered
with sundrie flowers, and in the middest
with the fairest Cypres of Italy, be-
tweene the branches whereof the chirpe-
full Sparrow lay vpon his bowes, here and
there, so that the heate did not offend vs,
neither did the Sunne worke there vn-
What shall I saye? It might be called a

terrestrial

The L
Iulia
Sou
reigne.

nature all amitie amongst themselues, yet the trees, saieth *Plutarch*, haue a naturall influence of friendship, the leaues flowers, the pleasant bearing, partes of the same also, that we increase somewhat of friendship, and because no friendship, or amitie is, or ought to be more deare, and surer, than the loue of man and wife; let this suffise be thereof, wherein I would the vnciuil of the marriew maie be reformed. For the knowledge of oneste is the maine remaine of friendship. All the complaint commenced Walter *Peter* for his plaintife deuise, and the Lady *Isabell* vnto his saide, that forsomuche as the sonne maried, though not with his will, was required and vnto him with consent of them all, and due obedience promised, If she wel, quoth she, of thys which Walter *Peter*, hath alreadie deuised, touching friendship, and vnitie of the married man: will you adioyne by the same authoritie, which I haue receiued, I commaunde you Sir, and charge him towarde Walter *Peter*, to performe in this charge, which you haue enioined the maried man, not for that I thinke you

the matrimoniall estate, which (setting
virginitie aside, as the purer estate) is
both holy and most necessarie. It is not
unknowne unto us Christians, how that
the Creator of all things, made of the rib
of Adam his wellbeloued Eue, as all hel-
per, whom Adam called bone of my bones
and flesh of my flesh, to shut the almighty
instituted his holy ordinance of matri-
monie in the blissfull place of paradise,
when man was in his chiefest perfection:
and therefore, if antiquitie may giue any
worthinesse, what is more auncient than
this honorable estate, which God himself
the founder of all, ordayned and confir-
med? What is more honorable, and pure
worthie, than this, that Christ with his
mother in Cana of Galilee not onely with his
presence made honourable, but also with
miracles did sanctifie the same? What is
more euill, than to reuerse that to our pa-
sterne, which we of our predecessors haue
before receiued? What thing is more in-
humane, than for man to contemne that
as prophane, which the eternall hath hal-
lowed, and nature her selfe beautified? Christ

our

our Lorde commaundeth that man shall forsake Father and Mother, and cleaue to his wedlocked spouse, and what is more holy, than loue fauoures parentes, which God in the commaundements hath remarked with the longnesse of life, yet matrimonie is preferred before it, what is then more necessarie then matrimonie which containeth the felicitie of mans life, the Flower of friendship, the preseruer of Realmes, the ploure of Towers, & (that which is most of all) is ratified in heauen. I might here alleage a number of auctorities in the commendation of matrimonie almost of auncient Doctors and Writers, as also worthy Philosophers, and graue learned men. But because you praise not therin, and the place doth sufficiently commende it selfe, I let therin passe, and will before I proceede any further, shewe you the rites of diuers Nations in celebrating this misterie, whereof as some will make you to laugh, so other some are to be wayed. As for the christian diuers they are not vnknowne vnto you. Among the auncient Romaynes, as Tirrio reporteth, were

The rites of diuers nations in marying.

The Romaines.

two

two kindes of mariages, wherby they had also two sortes of wiues, the one more ordinary, whome they called Matrones, the other were called houlwiues, which were married by coniopning of handes almost like vnto vs. These did they esteeme as their daughters, and had like enheritance of their landes, who bare the rule of their houles, and therefore called houlwiues. But no accesse of the husband might be permitted vnto them. For on the Matrones begat they their children. The *Babilonians* marien they maydes without ceremonies in this maner. All their maides, that were to bee maried were assembled in a place annointed, and placed vnder the fayrest first, then the meaner sort, and last the fowlest. The fayrest was giuen vnto him that would giue most money to marie with her, till paying according to their bewtie, more or lesse, till they came to the fowlest, & to them that would marry any of those, was giuen parte of the money that was taken for the fairer sort, payed according to the rate, as they esteemed the fowlenesse. The like maner also was

The Babilonians.

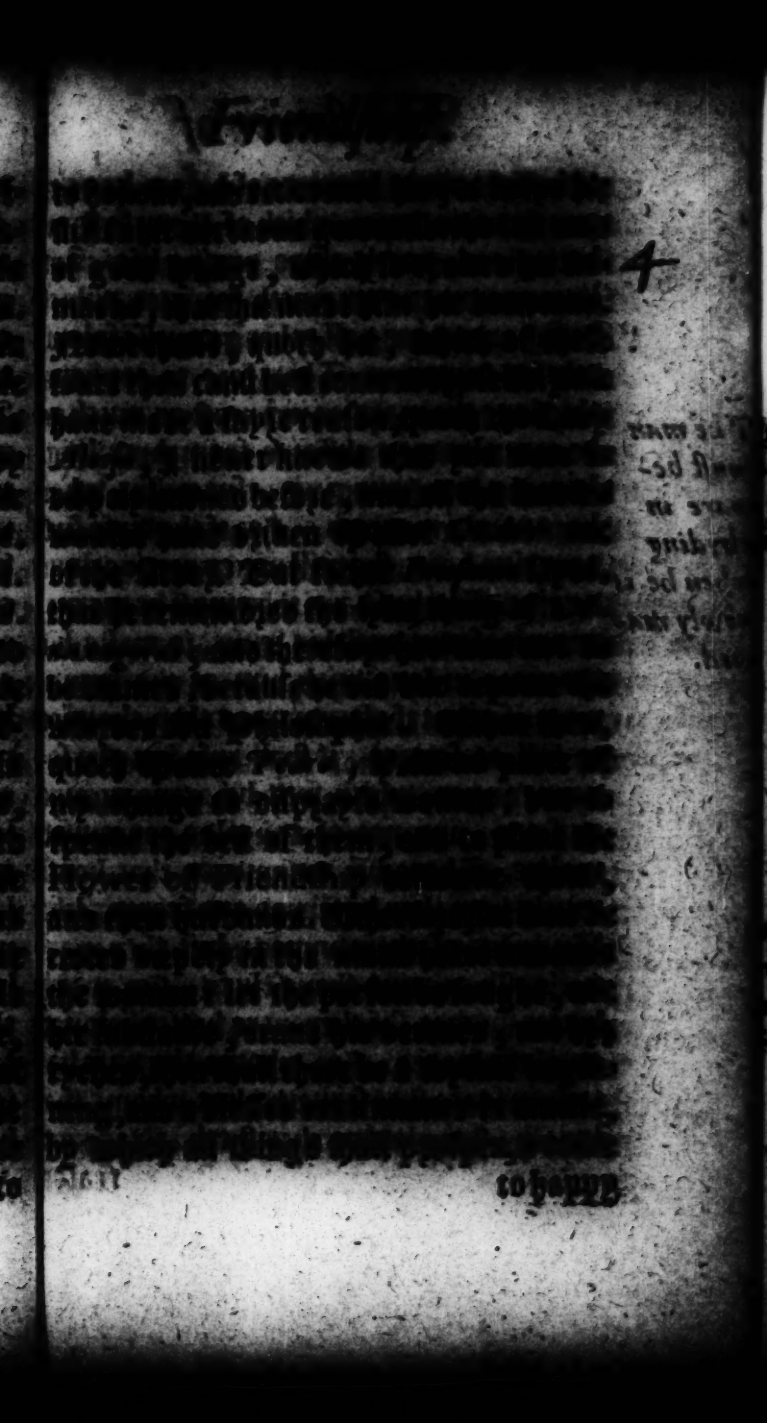
among

[redacted]

[illegible] equalitie in his parte to repute
[illegible] the greatest creature that
[illegible] haue. For where beside
[illegible] all good things are seene. And
[illegible] conclude, I saye that greater grace
[illegible] the woman haue in this then he may
[illegible] [illegible] [illegible] [illegible]
[illegible] to [illegible] [illegible] [illegible]
for the equalitie of it. I saye, confirmed
likewise in the [illegible] of nature, but not
so much as the Philosophers, in times
past affirmed. For *Aristotle* by his reasons
[illegible] people the man to be [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
Homere the Greeke Poet, and *Xenophon*
the Philosopher would haue the women
fourteene, and the man fifteene yeeres old,
so that there should bee fifteene yeeres be-
tweene them, because in that time, the man
should be best able to rule his household,
and the woman taken from child hoode
vnto. *Licurgus* lawe was amongst the
Lacedemonians, that the manne should
not marrye, before thirty & seuen yeeres
of age, and women at eighteene, [illegible]

manner

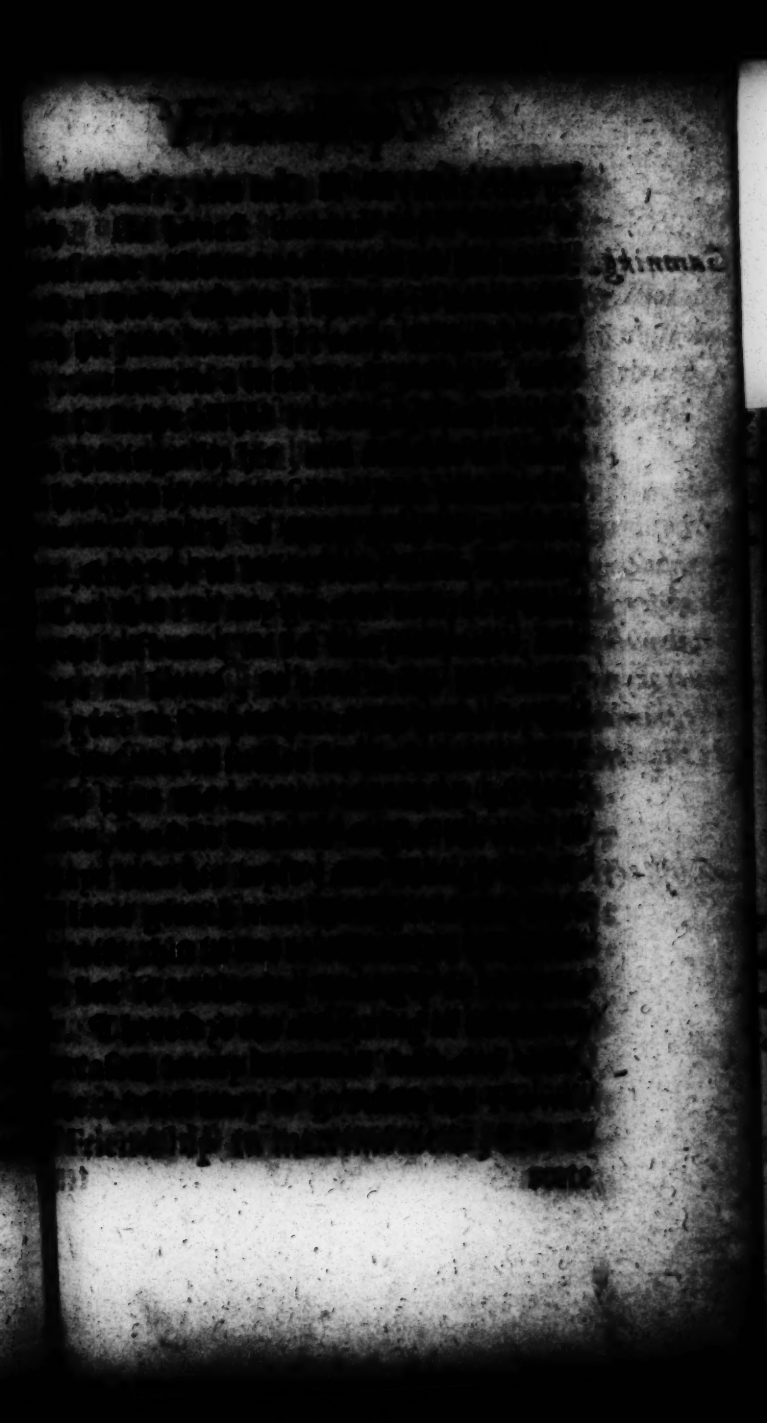
What is meet in marriage should



The man must be-ware in finding when he is wholly sha-ved.

Wisdom shall with ouergrowe the friendly Flower.

Adultery.



Gawning.

ten, a daily gamester, a common blaſphe-
mer. Wherefore it were no great hynde-
rance to the common wealth, if ſuch kinde
of perſons were vtterly banished. The
third peſtiferous weed is banquetting, and
riotouſnelle. For drunkennelle, which
commonly haunteth the riotous perſons,
declares that, it waſteth thy thrift, confu-
meth thy friends, and corrupteth thy body,
doth also transforme thee from a reaſona-
ble creature to a brute beaſt. *Socrates* com-
pareth the witte, that is ouercome with
Wyne, vnto a horſe that calleth his Ma-
ster. What greater reproch can there be
to a man, than to be called a cõmon drun-
kard, which is as much to saye, as a man
depriued of all vertues. I could recite ma-
ny examples, what diſcommodities haue
chaunced to worthy men by this vice, if
the time would ſuffer me. You haue yet
time inough, quoth the Lady *Iulia*. Where-
fore we praye you ſhewe vs ſome of thoſe
examples for our inſtruction. I am con-
tent, quoth Maiſter *Pedro*, and ſeeing you
are ſo willing to heare, I will declare firſt
ſomewhat of Wyne, which by abuſe nou-

Riotouſneſſe and drunkenneſſe.

Socrates.

C riſheth

uacharsis.

oe the
st inuen-
r of wine

ylona
st delay-
wyne.

Paule to
imothe.

icurgus.

risheth drunkennesse, and by vse is the best liquour of all others. *Anacharsis* the Philosopher, sayde that the Wynes bare three kindes of Grapes, the first of pleasure, the seconde of drunkennesse, and the thirde of sorrowe, so that passing the first, which is to drinke it temperately, and delayed, the other two are naught. *Noe*, was the first that inuented Wyne, though some attribute the same to *Ycanus*, and some to *Dionysius*. The first that delayed Wyne, was *Fylona* borne in *Candia*, and beyng so drunke temperatelye, it quickeneth the witte, it increaseth the strength, it cheereth the heart, it taketh away cares, it causeth colour in the face, it strengtheneth the sinewes, it helpeth the sight, it fortifieth the stomacke, t prouoketh vrine, it taketh away sorrowes, and to conclude with S. *Paule* wryting to *Timothe*, being sicke in his stomacke, counsayleth him to drinke a little wine. But as many discommodities hath it also, if it be abused, as breeding the gowte, causing the dropsie, decaying womens beautie, and making them barraine with manye other much worse. *Licurgus* the

the *Lacedemonian* lawemaker, commaunded, that no man before xviii. yeares of age, shoulde drinke anye wyne. and from thence to fortie hée gaue leaue to drinke a verye little and much delayed, and from fortie vpwardes somewhat more, and lesse delayed. As *Noe* was the first inuenter of wyne: so was hee first drunken, who was therefore laught to scorne of his owne sonnes. *Lot*, in his drunkennesse laye with his owne daughters. *Alexander* the great was so spotted with this vyce, that alwayes in his drunkennesse, hé woulde kyll his déerest friends, and in the ende being drunke, was poysoned himselfe. *Marcus Antonius*, an inuincible Romaine captaine, being once ouercome with wyne, gaue himselfe to the pleasure of *Cleopatra*, and was slayne by *Octauius Cesar*. *Anacleon* the Poet was so great a bibber of wine, that he was choked with the huske of a grape. Loe, here you sée the vnhappie ende of those that passe the golden meane, and cleaue to the excesse. If the marryed man doe wéede out these thré daungerous wéedes by the rote, no doubt this *Flower*

Noe the first drunkarde.

Lot.

Alexander.

Marcus Antonius.

Anacleon.

will prosper passing well, and yeld yerely double increase. And as I saide before, the better to nourysshe, and maintaine this *Flower*, there are certaine delicate herbes that must of force be cherished, which be these. First to be adused in speeche, courteous, and gentle in conuersation, trustie and secret in that, wherein he is trusted, wyse in giuing counsayle, carefull in prouiding for his house, diligent in loking to that which is his, sufferable in the importunities of his wife, daungerous, and circumspect in matters touching his honestie and iealous in the education of his Children. These be excellent herbes, quoth the Lady *Aloisa*, and rarely founde all in our garden. Wherefore we pray you teach us how we may plant and conserue them.

That appertaineth not to my charge, quoth Maister *Pedro*, and if it did, yet want of skill, and shortnesse of time would not permit me. But I will instruct you in their qualities, which being well considered, will prouoke the wyse man to seke after them. In doing whereof, as I shall sufficiently discharge my duetie towardes

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licate
rbes, the
ntei-
rs of this
iendly
lower.

the

the Lady *Iulia*, concerning hir commaundement. So I truſt to deſerue great thanks of all theſe Ladies. The firſt delicate herbe that the maried man muſt plante for the preſeruation of his friendlye *Flower*, is to be aduiſed in ſpeathe. For the man that without diſcretion ſpeaketh more hastily than wyſely, for the moſt part falleth into erros: much bablyng declareth a foolish heade, and a ſilent perſon is the exampler of wiſedome. Firſt erpende with thy ſelfe, what thou wilte ſpeake, and ponder thy meaning well. Then note to whome, where, & when thou ſpeakeſt. The tongue that runneth before the witte, commonly hædeth his Maiſters woe. The Philoſophers in their ſchooles, neuer taught a man to ſpeake, but firſt learned him to holde his peace. *Salomon* ſaith, that much talke cannot be without offence, and he that can refraine his tongue is wiſe. Two occaſions *Socrates* allowed, that ſhoulde moue one to ſpeake, when he knewe the matter very well, and when neceſſitie conſtrayned hym. *Xenophon* ſayeth, that nature gaue vs two eares, and but one mouthe,

I

Aduiſed in ſpeach

Salomon

Xenophon

to the inten wé shoulde heare more than we ought to speake. The second herbe is to bee curteous, and gentle in conuersation. For yee see, that fierce, and hurtful beastes, as the Lion, the Serpent, with such like, bée abhorred of vs for theyr cruell curstnesse, when the tractable beastes, as the spaniell, and the grayhounde, with others, haue not onely place in oure houses, but wé haue sometime more care to nourishe them vp, than a Christian creature. The married man then must not bée rygorous towarde his wyfe. For there will discorde growe by hyr inwarde hate, and neuer shall they haue ioy, or peace, if the woman cannot refrayne their tongue, nor the man suffer. If he want discretion, and she patience, it will rather appeare the mansion of fooles, than a house of the wyse. For at the last, except one of them yelde vp in time, they will fal to raging, and so consequently to blowes. Women for the most part are froward of complexion, and tender of condition, wherto the wise husband must haue great regarde, and if hé once reprehend them sharpely, hé must a hundreth folde

exhort

2 *urtise in nuersa- n.*

exhorte them louingly. There are many occasions, that causeth variance betweene manne and wyfe, as for their children, seruaunts, apparell, and other such houshoide matters. In which the good marries man must shewe hys wysedome, eyther in turning it to sport, and dissembling the cause, or aunswering not at all. If so be he cannot suppresse his anger, let him then goe and digest it abroade. For the ende of indignation, is to be ashamed of our selues. And as in a myst a man appeared greater than in a fayre daye, sayth *Diogenes*: so appeareth hys vyces more in his anger and rage, than when hé is patient. *Diogene*

3 *To be secret.*

The thirde is to bée secrete, and trusty in that, wherein he is trusted. One of the vertues most estéemed in times past, was secrecie, whereby the wysedome of a man was perfitelye discerned. Hé is discrete that kéepeth well his secretes, sayth *Socrates*. But he is not wyse that discouereth them. The good *Cato* repenteth him but of thrée things that he did during all his lyfe. First, for disclosing a secrete to a woman, the seconde, for sayling by Sea, when hé *Socrates* *Cato.*

might haue gone by land, and the last, for consuming one whole day, without doing some profitable deede. A marueylous example of secrecie, was shewed in *Anaxagoras*, who with other conspired to kyll a tyraunt, and being betrayed, and by the tyraunt put to most cruell tormentes, not sufferable, but of his owne tongue, bicause hée would not discouer that, which he promised to kéepe secret. The like is reported of a woman in *Athens*, bicause she would not bewraye a conspiracie, wherein hir husbande was a parte. It is happy, quoth the Ladye *Aloisa*, that some women haue béene secrete in times past. For you men say now a dayes, that women can kéepe no counsayle. Sée I pray you, quoth Maister *Gualter*, howe some this Lady hath gotten holde of that sentence, which so little serueth hir purpose. For I trust it was an easie matter for that woman to keepe silence when she wanted hir tong. Whereto the Ladies woulde haue replyed, but Maister *Pedro* interrupted them, and sayde, that hé did not condemne, although the moste parte were not tongue tyed, and so

Anaxagoras.

there

there be quoth hee, ſome men that be open enough. That I would haue this married man to embrace ſecretie as a vertue, and thinke it is a great ſhame not to be ſo ſecret as a woman. The fourth, is to be wiſe in giuing counſaple, which is not euery mans office, but ſuch as be of good yeares, that haue ſeene, and heard much. Counſellers muſt be wiſe, learned, vertuous, of good iudgement, and without affection. *Socrates* counſayleth a man not to aſke counſell of him, that is wholly gyuen to the worlde. For his counſe will be, but after his owne pleaſure. *Plato* ſayth, that he ſtudied more to giue counſayle to his friendes, than to reade Philoſophie in the ſchooles. What a mockerie is it then, for haire braind heads to giue counſell in matters, wherein they neuer ſaw nor heard before. The fift, is to be carefull in prouiding for his houſe, as a father, and thoſe his familie, to inſtruct his children, and to pay his ſeruants true-ly. In which things a man may not, as in other voluntarie matters be negligent, but play the part of a good husbande in remembring it, and prouiding for it in time.

4 *To be wiſe in giuing counſell.*

Socrates.

Plato.

5 *To be carefull in prouiding for his houſe.*

The

The office of the husbande is, to bring in necessaries: of the wife, well to keepe them. The office of the husband is, to go abroade in matters of profite: of the wyfe, to tary at home, and see all be well there. The office of the husbande is, to prouide money: of the wyfe not wastfully to spende it. The office of the husbande is, to deale and bargaine with all men: of the wyfe to meddle or make with no man. The office of the husbande is, to giue: of the wyfe to keepe. The office of the husbande is, to apparell him as he can: of the wife, to goe as he ought. The office of the husband is, to be Lorde of all: of the wyfe, to giue accompt of all: and finally I saye, that the office of the husbande is, to maintayne well his liuelyhoode: and the office of the woman is, to gouerne well the household. And as the man may not deny his wyfe thinges that must bee graunted of necessitie: so hee ought not to graunt her thinges of prodigalitie, & superfluous. For as great disorder is it to graunt the one, as to deny the other. The first is, that the marryed man accompany no defamed persons, and

6

oaccom-

in any caſe that he harbour them not. For many men blame their wyues for ill lyfe, when they themſelues are the cauſers therof, for mainteining ſuch companions, wherby he himſelfe doth hardly eſcape infamie, and theſe good fellowes doe ſeke to crepe into greateſt friendſhippe with the huſbande, to the intent they may haue better opportunitie with his wyfe. Yet may he vſe his tryed friende or nere kinſeman familiarly, as well in his owne houſe, as elſe where, hauing alwayes regarde to the olde ſaying, that a man may ſhew his wife, and his ſworde to his friende, but not to farre to truſt them. For if therby growe vnto him any infaume, let him not blame his wyfe, but his owne negligence. The ſeuenth hearbe of maruelous vertue is, to be ſufferable in the importunities of his wyfe, ſometimes diſſembling, and in trifling matters conſenting vnto her. For if all things that women craue, ſhoulde be graunted, all things that they finde fault withall ſhould be amended, and all things that they are agrieued with, ſhoulde be repelled. *Sampſons* ſtrength, the patience

pany no de famed per ſons.

7

To be ſuf ferable in the impor tunities of his wife.

of

of *Iob*, and the wyfedome of *Sal*
were all to little. For some men, w
mishaps are to be lamented, are mat
with such faintes, that deuyse nought
but howe to vexe, and molest their
hands. *Socrates* pitied three sorts of
Socrates. The first was a good man in the hands
curst shrewe, the seconde a wyse man,
der the gouernaunce of a fole, and
last was a liberall man, in subiection
couetous captife. I thanke you for
quoth Maister *Gualter*, this is the
tale you tolde to daye, and hitherto
haue but flattered these Lawyers.
quoth maister *Pedro*. For I spake n
heretofore but the truth, neither spea
this nowe generally against all
For that were slaunderous vnto them
doe but touche some shrewde tyrant
quoth Maister *Gualter*, they be
all, and if you giue the simplest
leaue to daye to treade vpon your
morrowe he will tread vpon the head
not angrye, I praye you, quoth
Pedro. For I giue no such leaue, but
that for quietnesse sake, & for the sure

of amitie, the maried man must sometime
dissemble, and in this case ought to consi-
der, that if his wyfe be foolish, it little be-
hoveth to answere her, and lesse profiteth to
reforme her, but if she be wise, one worde
will suffice. For it is a certaine rule, that
if a woman will not be still with one worde
of her husband, she will not bee quiet with
as many wordes as euer the wyse men
did wyte, nor with so many stripes, as a
mannes is able to giue her. The wyse hus-
bande therefore I saye and affirme, must,
to preserue this pleasaunt Flower, deale
with his wyfe, rather by subtilties, than by
crueltie. Therefore is to be circumspect in
matters that concerne his honestie, and
not to be iealous of his wyfe. The Stoicke
Philosophers saye, that iealousie is a rest-
lesse care of mans minde, least another
should possesse the thing which he alone
ought to enioye. There is no greater tor-
ment, than the vexation of a iealous mind,
which euen as the moth fretteth the cloth,
so consumes the hart, that is vexed there-
with. Two kinde of persons are commonly
wont sicke in this disease, either those

8
Not to be iealous.

that

that are euill themselues, or they that in their youth haue gone astraye, supposing that as other mens wyues haue done towardes them, so will theirs doe towardes others, which is vanitie to thinke, more follye to suspecte, and greatest foolishnesse to speake of. For as some lewde women are dissolute: so likewise women there be, honest, and very circumspect. If the wife be to be suspected, let the man worke as secretly and closely as he can, to reprehende hir, yet all peraduenture will not auayle. For trust me, no wisedome, no craft, no science, no strenght, no subtilties, yea, no policie sufficeth to enforce a woman, to be true to hir husbande, if she otherwise determine. Therefore to conclude, to be curious, either needeth not, or booteth not.

9 *To be carefull in education of his childrē*

The ninth, and last hearbe, is to be carefull in the education of his children. For much better were they vnborne than vntaught. *Diogenes* beyng enquired what were best for a man to doe to be in fauour of the Gods, and beloued of the people, answered, that to be in credit with the people and fauour of the Gods, a man ought

to three things, the first to reverence, and honor much the Gods, then to bring up his children in due correction, and last to be thankefull to his benefactors. What a matter is riches, possessions, to be fortunate, to have thy wife with childe safely delivered, and thy childe well nourished, if afterwards by ill training, and for want of education he become vicious? The Monarch of *Macedon Philippes* Sonne, being asked why he honoured more his Master, than his Father, sayde, that his Master, gave him life everlasting, & his father life but for a time. There came once before the wise *Solon*, a Father with his sonne, one accusing the other, the Father complained of the disobedience of his Sonne, and the sonne accused the father of his ill bringing up, which was the cause of his disobedience. *Solon* well considering the case, determined that because the Father had not brought up his sonne in due correction, he should therefore after his death, be deprived of his sepulchre, which was very rigorous in those dayes, and the sonne for his disobedience was disherited. I assure you, quoth *Alexander.*

Solon.

quoth Maister *Lodouic*, that same was an excellent iudgement of the wise *Solon*, and if it were put in vre at these dayes, there would bee many fathers to lye without graues, and as many sonnes put from their inheritance. The more pittie, quoth Maister *Pedro*, and I thought to haue sayde more therein. But the Sunne is so much declined, that it is more than time to vnburden these Ladies of this tedious talke: and I feare mee, I haue already troubled them to long. Not so, quoth the Ladye *Iulia*. For sooner shoulde wee want the day light, than good will to heare you, though the day were so long againe. You sayne your pleasure, quoth Maister *Pedro*. But nowe to knit vp this *Flower* of Patrimoniall amitie, and friendship, touching the office of the man, I saye that he must aboue all things haue the feare of God before his eyes, which with the rest well considered, and put in execution, no doubt hee shall enioye the fragrant sauour thereof. Then rose vp the Lady *Iulia* with the whole company, giuing my sayde Maister *Pedro* great thankes, wyshing

the

that there were many such honest [illegible] there with she toke the garlande from her head, and sayd, turning her [illegible] ster *Pedro*, that he would surrender vp to him againe the authoritie which she of him receiued with that charge: [illegible] shoulde the next day behaue [illegible] other in that place [illegible] quiet, quoth she, [illegible] the married woman pertaineth in like sorte, as you haue done the [illegible] ther can this *Flouras* well prosper, or be perfite, except the woman also put to hir helping hande. Whereto Maister *Pedro* aunswered, that in the woman was to be required [illegible] of this friendship. [illegible] not, quoth she, take [illegible] you. But if you list to departe with it to some other, you shall your selfe to morowe resigne it to whome it pleaseth you, and in the meane time hee willed hir to leaue the garlande, and hir authoritie in the place, where shee receiued it, which she did, and then went wee out of that most pleasaunt bour into the Garden, where wee toke

our leaue of the Ladies and Gentlemen, who were very loth to haue left our company. But Maister *Pedro* had so appointed, that we could not tary. Therefore promising to come againe the next day, we went home the same way we came in the morning, where the Nightingale salued us with such sweete melodie, that we were at the ende of our iourney before we were ware.

of the married woman,

for the preseruation, and continuance of this Flower of Friendship.

THe next morning came there two of these straungers to Maister *Pedro*, which letted vs of our mornings walke, notwithstanding we sente woorde to the Ladye *Iulia*, that in the afternoone we determined according to our promise, to meete her in the garde. So after our dinner was finished, the guestes departed, we prepared readye our horses, partly for that the weather was somewhat to hote to walke on foote, & partly for the more speede. But for all our haste, the company was assembled before we came, and merily late togithers, giuing eare to the pleasaunt harmonie, and melodie, that was made by the Musitions, to whome after our reuerence accordingly done, we drew nere, and take our places in the Arbor, where the Euening before, the Ladye *Iulia*

had left hyz authozitie. And euen one ozderly sett, she toke the garland of hir soueraignetie, and standing vp sayde. That the authozitie which shee had receiued the day before of Maister *Pedro*, shee purposed to ryue to some other, least in vsurping a continuance therein, shee might vse iniurie to the reast of the company, and so controully comming to the Ladie *Aloisa* she set the garlande of principalitie vpon her heade, with electiō confirmed, by assent of vs all, with the promise of our obeysance. The Lady *Iulia* sate downe in her place againe, and the Lady *Aloisa* standing vp, yet liked howe much against hir will shee toke that authozitie, vsed it righteouslie vpon hir, notwithstanding as much as the Lady *Iulia* by the consent of the rest, had elected hir, shee desired would vnburtelly, nor might she wilfully contemne or reiect it, by the vertue whereof, quoth she, I will that the Lady *Iulia* doe briefly (for that the daye is farre spent) describe vnto vs the office, and vertues of the married woman, in the steade of Maister *Pedro* lately done for the maner

The Lady Aloisa chosen soueraigne.

The Lady Iulia commaunded to describe the maried woman.

and

and therein to shewe in what sorte she must applie hirselfe, to maintaine this *Flower of friendship*, betweene hir husbande and hir. When the Lady *Iulia* heares this, she begann a little to chaunge hir colour, and standing in doubt what shee shoulde doe, much dissembling hir selfe, but in the ende after hir pawse a while, I rather chuse quoth shee, to hazarde the vnkyndenesse of ignorance, by my vnfaultie fate, then to be condemned of disobedience by vngentle resistaunce. For disobedience is a fault in all persons, but the greatest vice in a woman. And nowe, I hope of pardon, if my vnlearned speeche be not answerable to your expectations, of this matter I will this is my opinion. In diuers poynts I agree with Maister *Pedro*, wherein he is well worthie in the woman, as worthie in the man. For if in suppressing of the lasciuious wordes, the chiefest remedie to the *Flower of friendship*, the woman must be careful: much more ought the husband's trauell, that they doe not spring in hir, and also the great regarde in choyce of theyr seruants: wherein default vnder

Pedro hath already satisfied you, I neede be vnburdened of that trauayle. For if the man ought to bee circumspect in the choosing of his wyfe, what shall the sielye woman doe, being so often deceiued by yong men? Therefore muste she with great aduisement consider, and be well assured of the mans honest conuersation, of his maners, and affections, and specially what loue he beareth. For the venym of loue blyndeth the eyes, and so bewitcheth the senses of the yonge women, that as we can foresee nothing, so are wee perswaded, that all the vices of the beloued are rare, and excellent vertues, and the thing most sower, to bee verye sweete, and delicate: for the ayming of which, the woman can not bee to inquisitiue. I meane not of the mannes welth and substaunce, but of his vertues, which bee the true ryches, and remayneth for euer. With which thing moued Themistocles beeing demaunded whether he had rather marrie his daughter to a riche man vicious, or to a poore man vertuous, worthily answered, that he would sooner chuse a man without money, than money without

Themistocles.

without a man. Also I dissent not from Maister *Pedro*, in his equalitie of match. And after such hir choyse, let hyr inuocate to encrease a perfection of loue, and abound all embrace chastitie. For the happinesse of matrimonie, doth consiste in a chaste vnitrone, so that if such a woman bee conioyned in true and vnfayned loue, to hyr beloued spouse, no doubt their liues shall be stable, easie, sweete, ioyfull and happie. But loue taken awaye, in steede of most sweete pleasauntnesse, is placed a bitter vnsauerie, and an intollerable estate. The first thing therefore which the married woman must labour to intende, the first thing which shee must with all hyr forces applie hir whole mynde vnto, and the first thing which shee must heartily put in execution, is to lyke, and loue well. For reason doth hynde vs, to loue them, with whome we must eate, and drinke, whome we must only accompany, of whose ioyes and sorrowes, wealth, and woe, we must be partakers, for whome also wee forsake parents, friends, and all, cleauing onely to them, for no shorter tyme, than during

The happinesse of marriage consisteth in a chast wife.

The woman must like and loue well hir husband.

lyke. And albeit they be cancred of nature, yll in conuersation, worse in condition, base of lynage, deformed of personage, and vnauised in worde and deede: yet being our chosen husbandes, we may not, nor can not forgo them, or change with our neighbours, as did sometime the *Parthians*, but seeke gently to redresse them, indeuour to please them, and labour to loue them. For whome we haue wholy giuen our bodies, our goods, our lyues, and libertie, *Parthians exchaunged wiues with their neighbours.* but it often falleth out that discord groweth betweene man and wyfe, by the ignorance of one the others nature, and to this cause we are bound to learne, and obserue them, and let not the woman to hastily persuade hir selue, in imagining that hir husbande lyketh and loueth hir intirely and showeth hir a good countenaunce. For in that moment, when hee shall perceiue that she loueth him not hartily, euen then will he abhorre hir vtterly. For as to season vnsauery meates, pleasaunt sawces be prepared: so to giue a good releate to the rude of marriage, it must be tempered with true loue. For loue giueth to

things

things an easinesse, to tedious things a pleasauntnesse, a beginning with facilitie, and ending in felicitie. Then spake the Ladye *Isabella*, and sayde, that it was not possible for a wom to loue that husbande, the which delighteth more in another. It is sure quoth the Ladye *Iulia*, a hard matter for a vertuous wyfe to lyue with a vicious husbande. For an honest woman to loue a dissolute man, or a wise spouse to accepte a foolishe mate. Yet notwithstanding, howe much more the husbande be euill and out of order, so much more is it the womans prayse, if she loue him. And you men, as vntractable as you be, yet is it not possible, if your wyues doe louingly imbrace you, though you cannot enforce your euill inclination to repayne loue for loue againe, yet can ye not well hate them, which is no small matter. I could recite diuers worthy examples as well of Romaine, as Grecian Ladies, that were so intirelye affected their husbands maters, that not onely they haue indangered themselues in great perilles for their sakes, but haue also willingly spent their bloude to

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worthy example of Mimi Ladies.

die with them. *Plutarch* reporteth, how that the *Lacedemonians*, waging battaile against the *Mimians*, and by conquest getting the vpperhande, tooke a number of them captiues, which they imprisoned, intending thereafter to put them to cruell death. The louing wiues of these men when they vnderstoode the woefull happe of their infortunate husbandes, came to the prisons, where they were, and with sorrowfull teares and plaintes, intreated the Iaylors that they might haue recourse to speake to the prisoners, which thing after long and tedious suite, obteyned, they entred in, and after most louing imbracings and lamentable bewaylings, these wyues take on them their husbandes apparell, sending them out in their womanly attire, with their faces couered, as the guyse of the countrey was, who being taken for women, were let passe, and so escaped, leauing their wyues in prison to the death at the appointed time for their sakes. When the day of execution was couled, and the matter fully knowen, the *Lacedemonians* stoode in admiration

and

and gaue these faithfull hearts high praise, and pardoning both them, and their husbandes, sent them home with great rewardes, to the incouragement of others, to treade the like steps of honestie. *Panthea*, when she heard that her husband was slayne in battaile, came forthwith with a mourning heart to the woefull place where he lay, whome after she had bewayled his fall, and had bathed her selfe in his bloude, toke that same vnhappie launce wherewith he was slayne, and gaue her selfe to the heart. The lyke is reported of *Porcia*, *Brutus* wyfe. *Martial* also writeth, how that *Alceſta*, the wyfe of king *Admetes*, vnderstanding by the *Oracle* of *Apollo*, that hir husbandes grieuous disease wherewith he was sore payned, could not be cured, but by the bloude of a deare friend, killed hir selfe, saying, that *Admetes* had not a dearer friend than she was, which thing when the king heard, he finished his life, with the like death, supposing it more better to couple themselues together by one ende, than seuerated, in vaine to bewayle the lacke of so true hearted,

Panthea.

Porcia.

If Alceſte be dead, good Lord remaine he not again

ted an, and louing ſpouſe. In like maner,
aulina. *Paulona* the wife of *Seneca*, when ſhe
intelligence that her huſbande by the
maundement of *Nero* had by cutting of
veynes, bledde himſelfe to death, did
cut hir owne veynes, to accompanie
good huſbande in the like ende, had
Nero preuented hyr purpoſe, cauſed
veynes to be ſtopped vp againe.

riara. What ſhal I ſpeake worthily of *Triaria*
the ſweete ſpouſe of *Lucius Vitellus*,
ſo intirely loued hir huſbande, that ſhe
companied him in the warres being a
man, aduenturing daungers with a
lye courage, ryding alwayes nere hir
loued mate, to garde him, and to be par-
ker of his chaunces, good or bad. Did
lba. *Iulia*, *Pompeius* wife, eppreſſe the ſigne
a moſt louing heart, who when ſhe
hir huſbandes coate brought into the
all imbrued with goſſy bloud, fell into
vaine ſound, ſhreching moſt ruthfully,
bitterlye crying: *O Pompey, Pom*
farewell. And being with childe, b
forth in extreme pangues hir buri
fruit, which immediatly with the
yelded

yelded vp ꝑ gaſping breath, whoſe deaths were bewayled with many teares. *Plinie* the younger, in an Epiſtle writeth of a fiſhers wife that finding no meanes to cure an intollerable diſeaſe of hir husbandes, & ſee lamenting his paynes, that daily increaſed, perſwaded him that one of them ſhulde ſlay the other, and in the ende continued that they both aſcended to the top of an high rocke, which hung ouer the ſea, and being both coupled together, threwe themſelues downe, and were drowned. I wulde occupie you, quoth the Ladie *Iulia* all to moyrow this time, with like ſtories, of worthie women. But theſe may ſuffice, to ſhew the loue of the wife to hir husband, and to let you vnderſtande alſo, Maiſter *Walter*, that there hath beene alwayes women as louing as men. No doubt (Madam quoth he) ye loue paſſingly when ye doe loue, and ye hate an extreamely, when ye doe hate. Wherefore it were greatly matter if you coulde bring your maryed women vnto a meane. Maiſter, quoth the Ladie *Iulia*, I will your commaundement in this poynte the vttermoſt hath bin ſpoken

A notable example of a fiſhers wife.

No meane in loue.

ded the perfite rootes of loue, and plante this *Friendly Flower*, in a faithfull hert, she muste be as curious as Maister Ferr good husbande in preseruing it against all tempestuous stormes, and frome all ve mous wedes. The greatest helpe whe so is shamefastnesse, which is of such po er, and vertue, that it sufficeth alone defende it against all weathers. And if be that there were but one onelye vertu in a woman, it might well bee shame nesse. For as in a creature voyde of th there is nothing founde worthie of co mendation: so in the woman indued that vertue, is not any thing worthy of prehension, & there is the roote of godli where springeth the braunch of shame nesse, which is the only defence that n hath giuen to women, to kepe their re tation, to preserue their chastitie, to ma taine their honor, & to aduãce their p Howe farre therfore are yt men out when you onelye inquire of their bea substance, and parentage, leauing ve behinde, y^t most excellent gift of fa fastnesse, which is the chiefest ornam

great

hame-
stnesse.

he shame
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ertues.

greatest inheritaunce, and the pretious Jewell that a woman can bring with hyr. There is another great maintainer of this Flower, and that is, the goodly grace of Obedience. For reason it is that we obey our husbandes. God commaundeth it, and we are bounde so to doe. I knowe not, quoth the Lady *Isabella*, what we are bounde to doe, but as matte is it, that the husband obey the wife, as the wife the husband, or at the least, that there bee no superiorite betwixte them, as the ancient Philosophers have defended. For women have soules as well as men, they have wit as well as men, and more apt for procreation of children then men. What reason is it then, that they shoulde be bounde, whome nature hath made free? Nay, among the Aegyptians, women had such soueraignetie, that whatsoeuer they commaunded, there husbandes obeyed. Yea Plutarch saieth, that the wife kept the house, sold the wheate, and did all other necessaries, where the husband gouerning the Realme, and hauing the rule of all matters, and in deede were but Lieutenantes, to execute that whiche they decreed at there discretion.

Obedience

The Aegyptians.

What

What did shee, quoth Walter Gualter, and might she beate him too? Marry la, here is the matter, that some of our Dames in this Countrie take so much vpon them. They thinke belike that they be in Achaia. But sure if I had bene among those women you would haue done, quoth the Lady Isabella, as they did. For Dogs barke boldly at their owne maysters doore. Be leue me daughter, quoth the Lady, neither those ignorant Philosophers, nor theyr fonde customes. For touching also this, the Parthians and Thracians vse not of their wiues, more then of slaues. So that after they haue bene with them a few dayes, or moneth, they sell the mothers in the common markets or exchange them for younger. Fie vpon them, saide the Lady Isabella. But what saye you to the custome which Diennius Alexandrinus writeth of the Numidians and Lycians, where the women commaunde in their houses, and the men without? Yea mary, quoth the Lady Aloisa, that were a goodly law, where the commaundyng wyfe should

Parthians and Thracians.

The Numidians & Lycians.

Not so, quoth the Lady Iulia, for

For

by his wife and his children, and by the
[illegible] to oppresse them. The
[illegible] must be also warie, carefull
and circumspect of his good name. For
good name is the flower of estimation,
the pearle of renowne, what has so precious a
thing in a woman, that she ought not
be good [illegible] must appeare so. For
[illegible] naturally so malicious, that
[illegible] of that you suspect
of that which is not so. The chiefest [illegible]
a woman to preserve and maintaine
good name, resteth vpon her resident in her
house, for as [illegible] woman in her
[illegible] house, gayneth the
great reputation, and [illegible]
[illegible] in many [illegible] occasions, and
[illegible] the affaires of the people [illegible]
at home all things shall be better
and his husbands heart [illegible]
[illegible] suspitions expelled, suppers abroad
[illegible] diminished, and the great
of apparell [illegible]
[illegible] and
[illegible] that
[illegible] as great waters, which

[illegible]

great she must haue in going abroade, and
what a vertue it is to keepe well her house.
Lucretia the famous Romane Ladie
taining not so great praise in
others in beautie and parentage
gin in being founde at home
and carding with her Maydens,
the other Romane Matrones
ning abroad in feasting and
in ben their husbands come
to visite them. As the wyfe
nurse in going abroade: so must
carefull what is done at home
not to be spide, nor to permit any
priuately to come vnto her, especially
husbande being not at home.
lesh of a stranger among the
that their husbandes being
inquire brief answeres their
there was a law inuiolable
wer amongst all such a
chastest lodge his hande.
praise in chastitie of bodye,
of behauiour, and talke,
honour, and good name
also maintayned.

Lucretia.

The woma
of Massili
spicious
panies

The Nu-
idians.

Men ma
herefor-
med by
gentlem

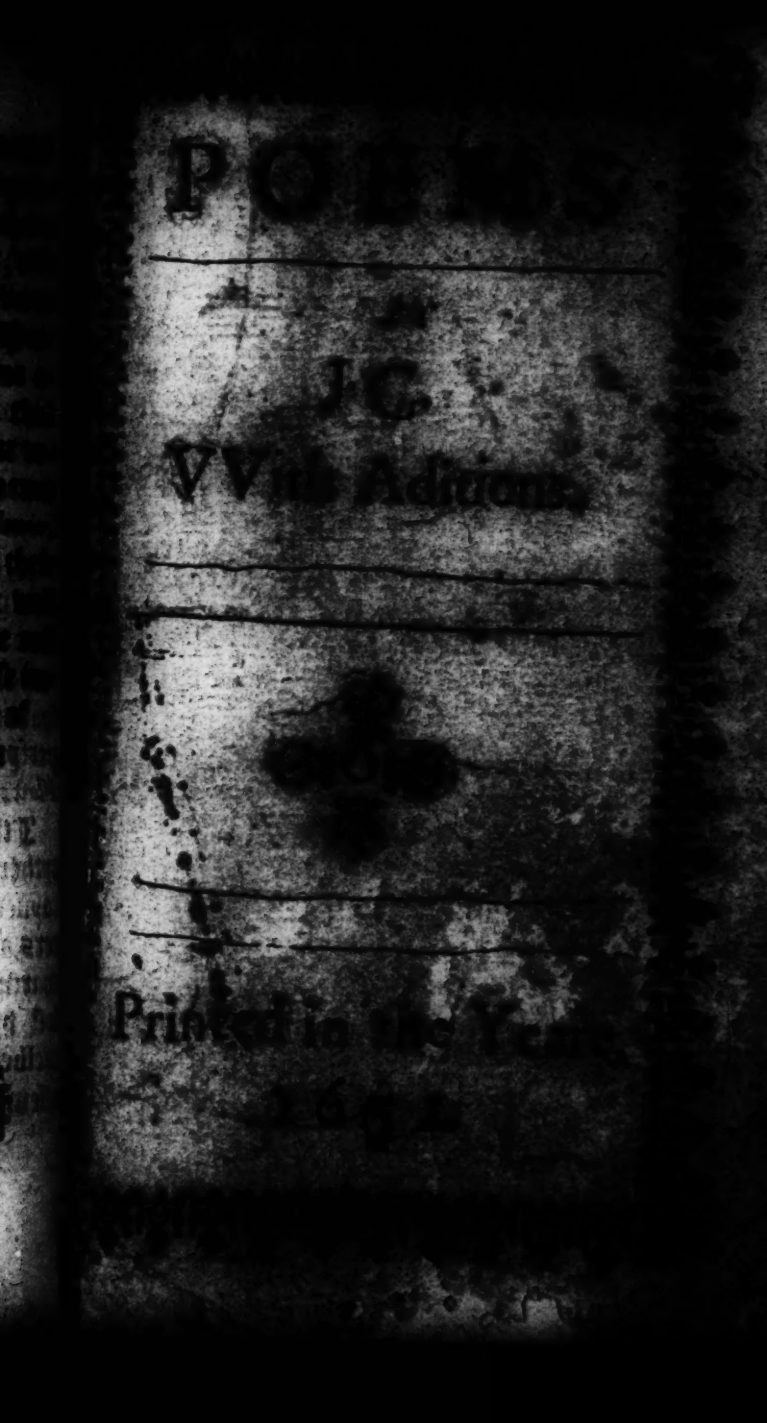
Maſter
do tak
a pray
hab a w
mā reck
wedder

Flower of Friendship, to [illegible]
ed, shee must [illegible]
and inable herselfe [illegible]
gether wholestrike in the [illegible]
shall authour thereof, whome [illegible]
faythfullye, will be [illegible]
Flower to spring vp in [illegible]
ferfullye we maye [illegible]
woman, that truly [illegible]
Can, so well [illegible]
he were the [illegible]
rey, and women [illegible]
with grace, what qualities [illegible]
ture besides, sobrietie, [illegible]
ore the happy estate of [illegible]
with they ever attayne to the [illegible]
perfyte smell of this [illegible]
Flower of honest amitie, friendship.

I thinke verily, quoth [illegible] *Pedro*, if
ther *Medea*, or *Circes*, could haue ob-
tayned this *Flower* as cunning inchaun-
ters as they were, to haue tempered their
charmes withall, *Circe* had not so soone
lost hyr *Vlysses*, nor *Medea* longer hyr
welbeloued *Iason*. Hereunto [illegible]
semblye [illegible] vp, gaue the [illegible]

To marry
a woman
must put
her trust
in God.

[illegible]

his reuerend prayse, and thanked [illegible]
Lavie *Aloisa* laying a fine her [illegible]
tie I went all out into the [illegible]
we roming about the pleasaunt [illegible]
courted a newe of that which [illegible]
sayde, both by the Lady *Iulia* and [illegible]
ster *Pedro*, which was very well [illegible]
way. But the Lady *Isabella*, [illegible]
seconde debating fell to my lot, at [illegible]
parting required me for her sake, to [illegible]
the whole discourse of this flagrant [illegible]
For quoth she, your quiet silence [illegible]
hayes assureth me, that you [illegible]
consydered thereof, and therewith the [illegible]
of the Lavies ioined with hir, at [illegible]
portunate request, with the helpe [illegible]
my friend Maister *Pedro*, [illegible]
others I haue aduentured
to publish this Dis-
course.

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